

## Teresians' attitude towards Holy Eucharist

Abante, Mariel A. ✉

Sta. Teresa College, Philippines ([marielabante@yahoo.com.ph](mailto:marielabante@yahoo.com.ph))

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### *Abstract*

The Sacrament of the Holy Eucharist is one of the vital sacred ceremonies which every Catholic Christian must attend to and observe every Sunday. As what the Vatican II stressed out, one must participate actively, consciously, and intelligently whenever he or she attends to the celebration. To assess the students' attitude towards the Holy Eucharist, the researcher developed a Holy Eucharist Attitudinal Scale (HEAS) that was used as the main instrument of the study. It was composed of 41 attitudinal statements under three factors such as Factor I: Eucharist as a Transforming Sacrament, Factor II: Eucharist as a Moral Obligation, and Factor III: Eucharist as a Sacred Celebration. A total number of 178 students from different levels and courses were the respondents of the study who enrolled in the second semester of the academic year 2012-2013. Various statistical treatments such as T-Test and ANOVA were used to know and validate the students' answers. The result of the study revealed that the students have a positive attitude towards the Holy Eucharist. At some point, their responses to three Factors vary in terms of gender and course. On the other hand, their responses in the three Factors show no significant difference in terms of year level and family status. The result's implication in catechesis on the Holy Eucharist shows that STC has been imparting good catechesis among the college students. However, modifications in content and methodology will be done for a better understanding of this sacrament.

**Keywords:** attitude; Catechesis; Holy Eucharist; holy mass; religious education

## Teresians' attitude towards Holy Eucharist

### 1. Introduction

The Holy Eucharist is one of the important sacraments which the baptized Catholics must always attend to and observe holy every Sunday as the Third Commandment stresses. Through the celebration of the Holy Eucharist, it helps an individual to deepen his relationship with God. Likewise, attending regularly and faithfully to Holy Mass helps him to realize the importance and true essence of the sacrament in his life. The Holy Eucharist has been defined and explained well by the different teachings of the Church; however, its meaning was not fully comprehended well by many Catholic Christians.

According to CFC (1997), "Catholics, in general, realize in some way that going to Mass is the most basic action of Catholic worship, but few have the chance to consider all the incredibly rich meanings and values of the Eucharist" (p. 477). Added to this, "despite the deep faith of parishioners, Filipino Catholics are often quite vague or confused about how the Mass can link them with Christ and to worship God" (CFC, 1997, p. 479). To some extent, the youth in today's generation could hardly recognize the real essence of the Holy Eucharist. Also, CFC (1997) elaborated that were various personal motivations and attitudes among the youth for attending to Mass in general such as:

*"They go to Mass simply because they think they "have to go" to avoid mortal sin or to obey their parents; 2) They go out of routine, while others through social conformity, to be with their social group of friends, or even to show off their new clothes; and 3) Such weak motivation often leads to increasing rebellious reactions among the youth. The youth frequently ask questions why he needs to go to Mass where he can better pray at home? or why does he take Communion if that is just a meaningless show?"* (p. 479).

Puno (1995) concluded that "many Filipino Catholics have diverse understanding and attitudes concerning the Church which is one of the essential dimensions of the faith" (p. 29). The Eucharist was the "source and summit of the Christian life" (CCC, 1994, p. 313) however, Bacani (1987) perceived that the main reason why the Eucharist is not lived well as the summit of the Christian life is that "it has been divorced or isolated from the rest of their life". As a result, the essence of the Eucharistic Celebration as one of the forms of deepening one's faith had gradually decreased its impact in the lives of people and it somehow became the cause of diversities and problems in politics, religion, and society. Affirmatively, Andres (1999) asserted that Filipino Christians needed to integrate what they did on Monday with what they had professed and prayed on Sunday. Pope John XXIII (1961) stated that:

*"It is of great importance that the new generations be brought up with adequate cultural as well as religious formation, as is the duty and right of parents, leading to a profound sense of responsibility in all the expressions of their life"* (as cited in Galvan, 1986).

The attitude of the youth today has been continuously changing toward many aspects of life such as physically, emotionally, socially, psychologically, and spiritually. They use positive religious coping to hurdle these changes in life (Alino & del Castillo, 2020). Likewise, their attitude toward the Holy Eucharist also changes and varies because of some influential factors around them that might affect their thoughts, beliefs, practices, and faith. In general, one of the influential factors nowadays that affect their attitude is the advancement of technology. Cruzado (2009) cited that 21st-century learners who comprise the digital generation are a different and special generation in making sense of and finding meaning in their faith. Aside from modernization, the environment, specifically family and school, have a higher tendency to influence the faith of the youth because they come across people with attitudes and assumptions that are not the same as their own (Richardson, 2013) that somehow made them realize new insights or perspectives in life that might consequently

affect their attitude.

In this regard, the researcher, who is the present Campus Minister of STC College Department and Theology Instructor, assessed the college Teresians' attitude towards the Holy Eucharist because of the quite alarming behaviors of the students as observed during the celebration of the Mass in school such as 1) a number of them prefer to come late whenever there is a monthly community mass; 2) some of them prefer talking with classmates or friends while the priest's homily is going on, and 3) students create noise instead of meditating while the Holy Communion rite is going on.

Based on the aforementioned paragraphs, the researcher aimed at knowing the attitude of the college Teresians in attending the Holy Eucharist, likewise its importance in their lives. Furthermore, the study aims to teach to the students that attending the Holy Eucharist is more than just an obligation or a requirement in school, but it is every Catholic Christian's way of giving thanks and praise to God by loving and saving His children from sins through His son Jesus Christ, the Redeemer of all nation.

## **2. Literature review**

The Catechism of the Catholic Church stated that "Christians come together in one place for the Eucharistic assembly. It is called the Eucharistic assembly or 'synaxis' because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church" (CCC, 1994 p.319). Since STC is a Catholic institution which holds a monthly community mass, the students are expected to be present in every Eucharistic assembly in school to be union with the faithful who visibly expresses what the Church is, however, some students who tend to neglect the importance of the celebration by coming late at the Holy Mass, or worst, they tend not to attend at all. This reality has been one of the observations and factors as well of the researcher that led her to conduct the present study.

Dulles (2004) quoted in his article entitled "A Eucharistic Church" the vision of Pope John Paul II regarding the holiness of the Eucharist. The Pope stated that to be made holy by the Eucharist, it was not sufficient for a Christian to just be physically present at holy Mass or to receive Communion physically. He added that one must participate personally by reverently hearing the Word of God and sharing in the mind of the church as she worships. The congregation was called to join in the churches' self-offering, entering in spirit into Christ's redemptive work.

The Sacrosanctum Concilium stated that "the purpose of the sacraments is to sanctify men, to build up the Body of Christ and finally to give worship to God" (Vatican II, 1965, p. 20). This statement is significant in the study for a wider understanding of the primary mission of the Holy Mass in the lives of every Catholic Christian. Relatively, the college Teresians must have a clearer understanding of their obligation to give worship to God.

Miller (2000) quoted in his book that the Council decreed that "in the restoration and promotion of the sacred liturgy, the full and active participation by all the people is the aim to be considered before else". He added that the very nature of the liturgy demands "full, conscious, and active participation in liturgical celebrations". This is relevant in the present study because this is also one of the goals of the paper. Might as well, this might serve as a good reminder for the Religious educators to always keep in mind this decree of the Constitution of the Sacred Liturgy that will be imparted to the students.

The Second Plenary Council of the Philippines (PCP II, 1992) further explained that making Catholic worship authentic, one must have always linked his / her actions with moral responsibility. One central Scriptural norm for genuine worship is the loving service of one's neighbor". Praying and worshipping God is not enough to show one's faith in Him without doing any charitable work to the needy. This is relevant in the present paper to assess if the students could also feel the challenge of helping people whenever they attend the Holy Mass and listen to God's message.

One of the ways in deepening and strengthening one's faith is by celebrating the Holy Eucharist however changes in attitude influence faith and how Christians view the Holy Eucharist. The Holy Eucharist has always been most important in the life of a Christian (Gomez, 1986) and Filipino Catholics generally have high regard for the Eucharistic celebration, or "Holy Mass" (CFC, 1997, p. 479). However, due to changes in attitude, the latter statements might not be true to all. The Bishops of the Philippines recognize the need today to deepen and intensify the Christian life rooted in the Eucharist as a sacrifice, sacrament, and presence.

In the study of Castillo (2000) entitled "Religious Attitudes and Religious Knowledge Orientation of Selected College Freshmen Students in Two Universities: A Comparative Study" showed that female respondents have a more positive religious attitude and are more knowledgeable in their religion than male respondents. Respondents who graduated or studied in non-sectarian schools have the same attitude and knowledge of religion as students from sectarian schools. Those who had graduated from public schools have slightly lower scores in many aspects of their religious attitudes and religious knowledge.

The study of Agustin (1989) entitled "Religious Attitudes and Practices of a Group of DLSU Students" revealed that the students still believe in the church's existence and function, however, there were some things about the church that they do not believe anymore. They also believe that there was a need for the churches and that the church can save the world from the crisis it encounters. They still believe in prayers and that the church can influence modern life.

According to Galvan (1986), the view of the church as the people of God seemed to permeate the attitudes of the students. The result of her study entitled "Religious Attitudes and Practices of Selected High School Students and their Parents in Three Paulinian Schools in Ilocos Sur", showed that students understood their duty and agreed that as members of the church, they have to become actively involved in any of the church's undertakings. They manifested their love for the church despite the fault of its members; however, they have lesser participation in the mass. The study revealed that students attend to Sunday mass and First Friday Devotion occasionally and they sometimes attend to the mass on weekdays and Wednesday Novena.

The primary insights of the findings of Guiuan (2008) in his study entitled "The Relevance of the Daily Mass to the Campus Ministry (CM) of Three Schools of the St. Paul University (SPUS) as Evoked from the Daily Mass Scale (DMS)" revealed that students have favorable perceptive-response to DMS which maintains the interest and value of the daily Mass among the college students.

The school is the place where young people receive a formal education. Education is, in a very special way, the concern of the Church, not only because the Church must be recognized as a human society capable of imparting education, but especially it has the duty of proclaiming the way of salvation to all men, of revealing the life of Christ to those who believe, and of assisting them with unremitting care so that they may be able to attain to the fullness of life (Vatican II, 1965). Catholic schools in general have been helping the Church in evangelization and forming the faith of their clientele. The role of Religious Education or catechesis is not only to impart the academic element in teaching but also the challenge on how to live out their faith truthfully.

Moreover, Vatican II (1965) stated in *Gravissimum Educationis*, that "true education aims as the formation of the human person for his ultimate goal, and simultaneously to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share" (p. 726). With this, STC plays a vital role in molding also the spiritual dimension of the students through a formation and holding monthly community Holy Mass in school.

The necessity of this study is to bridge the gap between their notion of faith in partaking in the Holy Eucharist and how they practice it every time they attend the Eucharistic celebration either in school or in their respective parishes. Since the students are studying in a Catholic institution, there is a need for them not only to understand the concepts in different Theology subjects particularly the importance of the Sacrament of the Eucharist but rather inculcate in their hearts its message and live out properly the learning about it as what is

expected from them as Teresians and as Catholic Christians. In this regard, the researcher addressed the following research questions:

- What is the attitude of the college Teresians towards the Holy Eucharist?
- Are there significant differences in the attitudes of the college Teresians towards the Holy Eucharist with regard to their profile variables?
- What are the implications of the results of the study in the catechesis on the Holy Eucharist in Religious Education?

### **3. Methodology**

#### *3.1 Participants*

This study was conducted at Sta. Teresa College (STC), College Department, Bauan, Batangas. A total number of one hundred seventy-eight (178) students from different courses and year levels were the respondents of the study who were enrolled during the second semester in the academic year 2012-2013. From the Computer Studies Department, 19.7% or 35 students are taking BSIT and BSCS while 9.0% or 16 students are from the ACT group. 16.3% or 29 students are taking BEED while 15.7% or 28 students are taking BSED from the Education Department,. Lastly, from the Business Department, the BSBA and BSOA comprised the 20 students or 11.2%; BSHRM and BSTM are also composed of 20 or 11.2% of the respondents; BS PSCYH is composed of 19 students or 10.7% and the AOA group is participated by the 11 or 6.2% respondents.

For this study, the researcher used stratified random sampling. She used the Slovin's formula at a 1 percent margin of error and .10 confidence level which resulted to have 178 respondents out of 536 students who officially enrolled in STC.

#### *3.2 Instrument*

First, she randomly asked her students to give their thoughts and ideas about the Holy Eucharist by completing the sentences such as 1) The Holy Mass for me is ... 2) The importance of the Holy Mass for me is ... 3) I attend to the Holy Mass because ... and 4) The person/s who taught me about the Holy Mass is/are. After retrieving the 109 students' answers, the researcher tabulated the answers and created a psychological construct of what Holy Mass was for the students. From this psychological construct, four factors were derived and defined such as a) Factor 1: Holy Eucharist as a Sacrament; b) Factor 2: Holy Eucharist as the Summit of Worship; c) Factor 3) Holy Eucharist as a Sacrifice; and d) Holy Eucharist as a Sacred Celebration. These factors were the basis in constructing the instrument with one hundred attitudinal statements, both positive and negative items which consider the cognitive, affective, and behavioral aspects of the statements. The first draft of the questionnaire was submitted and subjected to corrections by the REV 581 D classmates and professors. Then, it was validated by the professor and subject matter experts. The instrument must have answered by at least 100 students as suggested by the Attitudinal Scale professor, unfortunately, due to time constraints, only 60 students were able to answer the instrument.

The students' answers were tallied and underwent 1) reliability analysis – scale (Cronbach's Alpha) which is used to describe the overall consistency of a measure; 2) Rotated Solution (Rotated Component Matrix); and 3) Unrotated Factor Analysis (Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett's Test.

Exploratory Factor Analysis was conducted upon the data coming from the survey. The extraction method used is the principal component analysis with varimax rotation. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy (.470) was identified to know the readiness of data for factor analysis.

Out of 100 items, only 41 attitudinal statements were left and considered valid and reliable for future use. Thus, a new empirical construct was made, and three new factors were derived such as 1) Holy Eucharist as a Transforming Sacrament; 2) Holy Eucharist as a Moral Obligation; and 3) Holy Eucharist as a Sacred Celebration.

### 3.3 *Data gathering procedure*

Initially, she submitted a letter to the College Dean asking for permission to conduct the instrument to 178 college Teresians and this was approved by him. Then, she immediately distributed the instrument and soon retrieved it. Teachers' classes were not affected because she distributed the instrument during the free time of the students. After doing so, the researcher, with the help of her husband, tallied, and tabulated the data. The results were submitted to the adviser and subjected to statistical treatment. Soon after the data was released, it was analyzed and interpreted.

### 3.4 *Data analysis*

To realize the objectives of the study, descriptive statistics were used to describe the Teresians' attitudes toward Holy Eucharist while T-Test was used to determine possible differences in their mean scores with regard to gender and family background. On the other hand, ANOVA was utilized to determine the significant differences in the attitude in terms of year level and course.

## 4. **Results**

### 4.1 *Teresians' attitude toward Holy Eucharist*

Table 1 presents the composite weighted mean of Factor I: Eucharist as a Transforming Sacrament and its verbal interpretation. In this Factor, the respondents' positive agreement got the general weighted mean of 4.47 which affirms that they strongly agree that the Eucharist is a Transforming Sacrament. The students strongly agree that worshipping God in the Holy Mass could make their faith stronger. This obtained the highest weighted mean of 4.85. Second in rank, the students strongly agree that they feel so lucky to know God more and be closer to Him with a weighted mean of 4.72. The students strongly agree that they feel good whenever they communicate with God. This yielded the third highest weighted mean of 4.71. On the other hand, the students agree that they feel challenged to do good towards other people. This obtained the second-lowest weighted mean of 4.15. Last in the ranking with the lowest weighted mean of 4.05, the students agree that they focus their whole attention and exert effort to the celebration of the Holy Eucharist.

The general findings of Factor I show that the respondents positively consider the Holy Eucharist meaningful in their lives because its transforming effect has an impact on strengthening their faith in God. Their participation in the Holy Eucharist allows them to talk with God, to know Him better, and be closer to Him. This means that despite the students' irregularities of attendance is going to Church every Sunday or participating in the community Mass in school, yet, the Holy Eucharist has a personal impact on each respondent that made them realized its importance in their lives. The respondents' contact with God through the Holy Eucharist made their faith stronger, as well as their relationship with Him.

As seen in Table 2, the students' responses got the composite weighted mean of 3.78 which affirms that they disagree with almost all of the negative items provided in Factor II: Eucharist as a Moral Obligation. First in rank, students strongly agree that attending the Holy Mass is one way to praise and worship God. Likewise, they strongly agree that they feel blessed whenever the receive Holy Communion which obtained that second-highest weighted mean of 4.62. The students agree that they do proper gestures that are required in the different parts of the Mass. This obtained the third highest weighted mean of 4.42. The students are undecided if simple nodding is enough in giving the sign of peace which yielded the second-lowest weighted mean of 2.74. They are likewise

undecided whether they keep on looking at the various dress style or outfit of the parishioners while attending the Holy Mass. This obtained the lowest weighted mean of 2.60.

**Table 1**

*Teresians' attitude toward Holy Eucharist: Factor I*

Items of factor I	WM	VI
1. Worshipping God in the Mass makes me feel strong in faith.	4.85	SA
2. I feel complete when I attended and participated in the Holy Mass.	4.66	SA
3. I need to prepare myself physically, emotionally, intellectually, and spiritually.	4.53	SA
7. I prepare myself well before receiving Holy Communion.	4.44	A
8. I participate actively, consciously, and intelligently during the Holy Mass.	4.26	A
9. I feel good whenever I communicate with God.	4.71	SA
13. I feel lucky to know God more and be closer to Him.	4.72	SA
14. I wholeheartedly and loudly sing the Lord's Prayer.	4.26	A
15. I feel challenged to do good for other people.	4.15	A
19. I am excited to hear the Mass on Sunday.	4.25	A
20. I value attending the Holy Mass.	4.50	SA
24. I feel new hope whenever I celebrate the Holy Mass.	4.44	A
27. I value the presence and sincerity of all the faithful attending the Holy Mass.	4.31	A
31. I focus my whole attention on the celebration and exert effort	4.05	A
34. I believe that the Holy Mass is the venue to communicate with God.	4.63	SA
37. My mind and heart shall be into the celebration.	4.60	SA
39. I feel renewed after receiving Holy Communion.	4.57	SA
41. The Holy Eucharist illustrates Christ's total self-giving to the Father.	4.67	SA
<b>Composite Weighted Mean</b>	<b>4.47</b>	<b>SA</b>

*Note.* Scale for Positive Items: 4.50-5.00: Strongly Agree (SA); 3.50-4.49: Agree (A); 2.50-3.49: Undecided (U); 1:50-2-29: Disagree (D); 1:00-1:49: Strongly Disagree (SD). Scale for Negative Items: 4.50-5.00: Strongly Disagree (SA); 3.50-4.49: Disagree (A); 2.50-3.49: Undecided (U); 1:50-2-29: Agree (D); 1:00-1:49: Strongly Agree (SD).

The general findings of Factor II show that the respondents are responsible enough in doing their moral obligation as Catholic Christians towards the Holy Eucharist. Aside from their way of praying to God, they consider the Holy Eucharist as their venue to praise and worship Him with the faith assembly. This shows that they are given the chance to give high reverence to God during the celebration in communion with other parishioners. The result shows the respondents' maturity to do rightfully what is required in the whole celebration of the Mass by doing what is right like refraining from talking with their seatmates, not using their cellphones, and respecting the commentator if he/she mispronounces words.

The data also reveals that they are personally motivated to go to Church not because: they have a new Sunday dress or outfit to wear, or they need to comply with the Theology class requirement, or the celebrant is their favorite priest, or to see handsome and beautiful faces in the Church. They are undecided whether they will go to Church to celebrate the Holy Eucharist or just to stay at home and watch it on the television.

**Table 2**

*Teresians' attitude toward Holy Eucharist: Factor II*

Items of factor II	WM	VI
4. I keep on looking at the various dress style or outfit of the parishioners while attending the Holy Mass.	2.60	U
5. An individual may already talk with his friend after receiving the Holy Communion.	3.68	D
10. I feel better going to mass if I have a new Sunday dress or clothes.	3.58	D
11. I prefer to worship God by watching the Holy Mass on the television.	3.48	U
16. I laugh whenever the lector mispronounces what he/she reads.	4.08	D
17. I attend the Holy Mass because of the mass card to be signed by the priest.	4.05	D
21. I am selective of the priest who will celebrate the Holy Mass.	3.62	D
22. I feel blessed whenever I receive Holy Communion.	4.62	SA
25. I feel better talking with my seatmate while Holy Mass is going on.	4.07	D
28. I use my cellular phone while the Mass is going on.	3.98	D
29. I prefer to worship God by listening to the Holy Mass on the radio.	3.51	D
32. I feel excited to celebrate the Holy Mass because I will be seeing handsome and beautiful faces in the church.	3.59	A
35. In giving the sign of peace, a simple nodding will do.	2.74	U
38. I do the proper gestures that are required in the different parts of the Mass.	4.42	A
40. I believe that attending the Holy Mass is one way to praise and worship God.	4.74	SA
<b>Composite Weighted Mean</b>	<b>3.78</b>	<b>DA</b>

*Note.* Scale for Positive Items: 4.50-5.00: Strongly Agree (SA); 3.50-4.49: Agree (A); 2.50-3.49: Undecided (U); 1:50-2-29: Disagree (D); 1:00-1:49: Strongly Disagree (SD). Scale for Negative Items: 4.50-5.00: Strongly Disagree (SA); 3.50-4.49: Disagree (A); 2.50-3.49: Undecided (U); 1:50-2-29: Agree (D); 1:00-1:49: Strongly Agree (SD).

**Table 3***Teresians' attitude toward Holy Eucharist: Factor III*

Items of factor III	WM	VI
6. I wholeheartedly and loudly sing the Lord's Prayer.	4.13	A
12. The final song must be sung before leaving the church.	4.26	A
18. I give due reverence to the sacred host every time I receive it.	4.29	A
23. Worshipping God in the Mass is a sacred ceremony.	4.68	SA
26. I left the Holy Mass after receiving the Holy Communion.	4.03	D
30. I value the importance of worshipping God in the Holy Mass.	4.54	SA
33. Silence must be observed to maintain the sacredness of the celebration.	4.74	SA
36. I feel that the Word of God nourishes my soul.	4.42	A
Composite Weighted Mean	4.39	A

Note. Scale for Positive Items: 4.50-5.00: Strongly Agree (SA); 3.50-4.49: Agree (A); 2.50-3.49: Undecided (U); 1.50-2.29: Disagree (D); 1.00-1.49: Strongly Disagree (SD). Scale for Negative Items: 4.50-5.00: Strongly Disagree (SA); 3.50-4.49: Disagree (A); 2.50-3.49: Undecided (U); 1.50-2.29: Agree (D); 1.00-1.49: Strongly Agree (SD).

Based on Table 3, the students affirm that they agree with almost all of the items provided in Factor III: Eucharist as a Sacred Celebration. The students observe silence while attending the Holy Eucharist to maintain the sacredness of the celebration. This item got the highest weighted mean of 4.74. The students strongly agree that worshipping God in the Holy Eucharist is a sacred ceremony that obtained the second-highest weighted mean of 4.68. Third in rank, the students strongly agree that they value the importance of worshipping God in the Holy Mass. This yielded a weighted mean of 4.54. The students agree that they wholeheartedly and loudly sing the Lord's Prayer. This got the second-lowest weighted mean of 4.13. Last in rank, the students disagree that they left the Holy Mass after receiving the Holy Communion with a weighted mean of 4.03.

The general findings of Factor III show that the respondents have grasped awareness on the sacredness of the Holy Eucharist celebration by behaving well while the Mass is going. They believe that the act of worshipping God is sacred and the ceremony itself is holy that is why they value its importance. They have the initiative to keep themselves in silence so that they will not distract other parishioners who are sincerely attending the Holy Mass. The result shows that the students' attitude is positive on the way they keep the solemnity of this sacrament.

#### 4.2 Significant differences in the attitude of College Teresians toward Holy Eucharist

**Table 4***Significant differences in the attitudes of the college Teresians with regard to their profile variables*

Profile variables	Computed F-values	p-values	Decision	Verbal Interpretation
Gender	-2.584*	.013	Reject	Significant
Year Level	1.197	.312	Accept	Not Significant
Course	2.919	.007	Reject	Significant
Family Background	1.205*	.229	Accept	Not Significant

Among the demographic profile of the respondents, the gender and course had a significant difference in attitude towards the Holy Eucharist with a p-value of zero which is less than the 5 percent level of significance.

#### 4.3 Implications of the results of the study in the catechesis on the Holy Eucharist in Religious Education

Generally, the college Teresians' attitude towards the Holy Eucharist is positive in three factors, however, differences in their responses in some attitudinal statements have shown with regard to their gender and course they belong. It implies that females, in general are more reflective and meditative in participating in the Holy Mass which is evident in terms of attending the Holy Eucharist. Females are also more expressive in showing their faith in God not only in participating in the Holy Eucharist but also by praying the Holy Rosary, Novenas, visiting the chapel, or church before going to school and the like. However, males have their way of deepening their faith in God in the Holy Eucharist and most of them are silent-type. On the other hand, the respondents' peer groups or classmates have influenced their presence and participation in the celebration of the Holy



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Eucharist.

According to the Synod of Bishops, catechesis is the activity by which God's Word is constantly spread in a living and effective way and which leads to a deeper knowledge of Jesus Christ, both His person and His saving message. Catechesis is a stage in the total work of the Church. Its definitive is to put people not merely in touch but in communion and intimacy with Christ.

The word Catechesis comes from Greek which means "to echo" or "to transmit" and the person responsible for echoing the Word of God is the Catechist. In this regard, Sta. Teresa College (STC), a Catholic institution, has been one of the instruments of the Church in sending forth the Gospel and the teachings of the church to the students. As part of the curriculum, the STC College Department has been using the term "Theology" in describing the subjects being taught among the students. Likewise, "Theology" is the common term in describing the way of instruction rendered by the instructors instead of saying "Catechesis" or "Religious Education".

The implication of the present study is limited only to the catechesis on the Holy Eucharist. According to General Catechetical Directory, "catechesis proper, which generally presupposes evangelization, is that form of ecclesial action which leads both communities and individual members of the faithful to maturity of faith". Based on the result, the STC college department must have continued and enhanced their instruction on the Holy Mass that will help students deepen more their relationship with God and with their community, as well as towards maturity of faith. The attitude of the college Teresians in Factor I show that they positively know the importance of the Holy Eucharist in their lives. It also depicts that they positively respond to the call of the Church every Sunday and to the invitation of the school in celebrating the Holy Eucharist monthly because it transforms their lives in one way or another. The attitude of the college Teresians in Factor II also reveals positive responses that cater to the clearness in their mind that attending and celebrating the Holy Eucharist is a moral obligation of all baptized Christians, although this factor got the lowest weighted average mean among the three factors which indicate a weak response. Students are not affected much by any factors around that might encourage or hinder them to attend to the Mass. The attitude of the college Teresians in Factor III depicts the same positive response on which they observe the sacredness of the celebration. Thus, they highly give due reverence to the celebration of the Holy Eucharist. Based on the presentation of the results of the attitude of the college Teresians in Factors I-III, the implication suggests that Sta. Teresa College has been giving good catechesis on the Holy Eucharist among the college students. It shows that the instructors should continue enhancing their instruction in catechizing the future students of STC not only about the Holy Eucharist but also in all Theology subjects.

## **5. Discussions**

### *5.1 Teresians' attitude towards Holy Eucharist*

The students' attitude towards the Holy Eucharist in Factor I show that they perceived that the Holy Eucharist transforms their lives whether they celebrate it in the church on Sunday or at school during the community Mass. The transforming effect of the Holy Eucharist in their lives makes their faith in God stronger and renews their whole being as Catholic Christians every time they celebrate the Holy Eucharist. Because they know the importance of the Holy Eucharist in their lives, they give high regard to it by preparing their whole self with proper disposition and give due respect to the whole celebration. The Holy Eucharist helps them to grow as better individuals and Christians who have a sense of responsibility towards others. PCP II (1992) stressed out that authentic Catholic worship must always be linked with moral responsibility.

Meanwhile, the students' attitude towards the Holy Eucharist in Factor II reveals that they feel so blessed whenever they praise and worship God in the Holy Eucharist. Having grasped well the importance of the Holy Eucharist in their lives, they do their moral responsibility as baptized Catholic Christians by attending the mass

without any other factors that require or motivate them to do so. Generally, they do respect the sacredness of the Holy Eucharist by doing what is proper before, during, and after the celebration. The students believe that the Holy Eucharist as one of the Seven Sacraments helps them nourish their Catholic faith. According to Fr. Panganiban (2017), the sacraments fortify one's union and faith with God and his/her relationship with the Church. By attending the Holy Eucharist, it could strengthen their faith and relationship with God.

Lastly, the students' attitude towards the Holy Eucharist in Factor III appears that they keep the sacredness of the Holy Eucharist's celebration. Despite the destruction around, yet they participate in the celebration and observe proper behavior that keeps the sacredness of the ceremony until the Holy Mass has ended. According to CFC (1997), the word church means a place where people will be gathered to celebrate the sacraments and to make men and women Christians united for a purpose. They are called to be together in praising God, asking for His forgiveness, thanksgiving, and praying for petitions and intentions. This conforms with the statement of the Code of Canon Law (1983) that the place of worship is said to be sacred if it is designated for divine worship.

### *5.2 Significant differences in the attitude of College Teresians toward Holy Eucharist*

The attitude of the students towards Holy Eucharist differ in terms of gender and course. The result shows that male and female have a different attitude towards Holy Eucharist particularly on the following aspects: disposition on how they ready and prepared themselves before receiving the Holy Communion; the way of communicating to God; feeling of fulfillment and complete whenever they attend the celebration and receive the Sacred Host; and on how the Word of God nourishes their soul. This affirms the study of Castillo (2000) which expressed that female respondents have more positive religious attitudes and are more knowledgeable in their religion than male respondents.

On the other hand, the attitude of the students who belong to the three departments which composed the eleven courses showed different responses on how the sacrament transforms their lives. Likewise, they have different views on how they attend and participate faithfully in the Eucharistic Celebration.

### *5.3 Implications of the results of the study in the catechesis on the Holy Eucharist in Religious Education*

The students' positive responses to their attitude on the Holy Eucharist depict a good assessment of how this sacrament transforms their lives. They do give due reverence on the sacredness of the celebration; however, they do not fully find the importance of being committed or being faithful in attending the Holy Mass. This is supported by the following: 1) observation of the researcher that whenever there is a community mass in school, still many students tend to come late on the mass or they tend not to celebrate the mass anymore; 2) sharing of students in Ecclesiology class discussion on the reason why do not attend the Sunday Mass; and 3) the result of the students' frequency of attending the Holy Mass with a verbal interpretation of sometimes.

The students do keep the sacredness of the celebration, however, the students' way of giving due reverence to the Sacred Host during the Holy Communion differ, as well as on giving meaning on what it signifies. As observed by the researcher, many students tend to forget the catechesis given to them when they received their first Holy Communion like on the proper way of receiving the Sacred Host.

Although the result shows that Sta. Teresa College has been giving already good catechesis on the Holy Eucharist, still, there is a need to enhance and improve some topics to be included in their instruction specifically in meeting the students' need on deepening their commitment to attending the Holy Eucharist and on giving due reverence on the Sacred Host.

## **6. Conclusion**

The attitude of the college Teresians in Factor I in terms of gender shows different responses in some attitudinal statements. Their responses depict varied answers which depend more on their perspective on how the

Holy Eucharist transforms their lives. Their attitude in Factor II depicts almost the same responses except for their point of view on how they feel blessed whenever they celebrate the Holy Eucharist. It somehow denotes that both male and female respondents find the Holy Eucharist as truly their moral obligation not just being a Teresian but being a Catholic Christian.

The attitude of the college Teresians in terms of family background does not discriminate Teresians' attitude towards the Holy Eucharist. It denotes that the students who belong to a broken family do not affect their attitude towards the Holy Eucharist.

In some aspect of the study, the result reveals underlying relevant ideas that could be included in the catechesis on the Sacrament of the Holy Eucharist such as 1) The prayer life of students must be observed and developed for them to manifest fulfillment on their way of communicating with God in either in the Holy Mass or in private, 2) The real meaning of the Sacred Host and its effect must be clear to the students. It is a necessity that students must have fully grasped what it symbolizes and how they should receive it properly with reverence, 3) The students must prepare themselves physically, emotionally, and spiritually before attending the Holy Mass. Likewise, the students must manifest proper disposition in for them to participate more actively, consciously, and intelligently in the celebration. Through this, it will somehow lead them to appreciate more the sacredness of the celebration and experience how the Word of God truly nourishes their soul, 4) Some factors motivate the students' attendance in celebrating the Holy Eucharist. At some point, students must internalize the deeper meaning of the Holy Eucharist and the reason why they celebrate it and, 5) Some modifications in instruction will be done. The content in THEO 203: Fundamental Ecclesiology and Magisterium will be simplified to further meet the needs of the students in understanding fully what the Holy Eucharist is. Likewise, the methodology will include practical approaches in catechesis that will help students not only to remember the Doctrine in the minds but to instill what they learned in their hearts and later put into practice truthfully their Christian faith

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